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Bulletin of Friends' Historical Society of Philadelphia

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NOTE.—The editor does not hold himself responsible for any statement made in contributed articles.

All communications for the BULLETIN should be addressed to Rayner W. Kelsey, Haverford, Pa.

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ALLEN C. THOMAS

1846–1920.

It becomes a sad duty to make the announcement in these pages of the sudden death of the Editor of the BULLETIN, Professor Allen C. Thomas, on December 15th, last. The news will have reached most of our readers before this date. Since, however, he has been the very successful Editor of this publication for ten years—almost the entire period of its existence—the Council of Friends' Historical Society has felt the appropriateness of making this a Memorial number to our late friend with the portrait accompanying, thus paying tribute to one who was beyond question, the greatest authority on our distinctively Quaker history, in America.

Professor Thomas was born December 26, 1846, the son of Doctor Richard H. and Phœbe (Clapp) Thomas, of Baltimore, Maryland. Of Welsh and English ancestry, he was descended on his father's side from Philip Thomas of Swansea, Wales, who came to West River, Maryland, in 1651. His maternal ancestor, George Gilson Clapp, came to South Carolina as early as 1666–'7, and went from there to New York, then New Amsterdam, in 1669. Another of his mother's ancestors was Robert Hicks, who came with the Puritans to Plymouth, Massachusetts, in 1621.

Educated in his childhood at private schools in Baltimore, he first made the acquaintance of Haverford, where most of his life was spent, in 1861, when he entered the college as a freshman, taking his A.B. in 1865, and graduating as valedictorian, at the head of his class, with the thesis on "The Companionship of Books." During these college years he shared in the excitement of war times, when the tracks of the "Columbia"—now the Pennsylvania—railroad, which bordered the college grounds, saw train after train of soldiers and refugees pass and repass South and North, and when rumors of the coming of General Lee's army sent every student flying to the gates in alarm. He carried a military pass to reach his home on his vacations, and

found the picket line of the Northern army running through his father's grounds.

Several years in business, alternating with travel in Europe with his intimate friend Edward L. Scull, of Philadelphia, (whose life he wrote), were followed by his marriage in 1872 to Rebecca H. Marble, of Woonsocket, Rhode Island, daughter of Russell and Phœbe (Almy) Marble. She was at the time head of what later developed into the Bryn Mawr School in Baltimore. Her death occurred suddenly, of apoplexy, February 18, 1905. A son and daughter survive them.

In 1878, Allen C. Thomas was asked to return to his Alma Mater as steward and instructor, and from this date until his death his association with the college did not cease. The administrative side of his work was gradually dropped, and he finally confined his attention entirely to the more congenial teaching of history, for which in 1882 he took his Master's degree, continuing to hold the position of Professor of History until 1909. Through this entire period the college library received his special care. He became its librarian and his watchful eye secured for the college a vast number of Quaker early books and pamphlets, which form now the largest and most valuable collection of Quakeriana in America. When the college acquired the Roberts Collection of historical autographs, he, as custodian, familiarized himself with the material therein contained, and this, with his antiquarian tastes, and his excellent memory, led to his remarkable familiarity with the entire library in the fashion of the earlier day, when the contents of the books were as familiar to him as their location is now to the modern trained librarian. His invaluable aid and advice were sought by Professor and student alike, and seldom did he fail to put the seeker at least upon a promising trail, if not the exact subject sought. Failing health led him to desire relief from the more exacting duties of the position, as the size of the library had increased from small numbers to over eighty thousand volumes. He became Emeritus and consulting Librarian in 1912, and so remained until his death. No studant of Haverford for

the past twenty-five years can think of his favorite alcove in the picturesque and literary atmosphere of the college library, without the small alert nervous figure of the keen-eyed librarian, as he flitted quickly about on his book-hunts. He took a year at Oxford and Cambridge in 1885, and extended his already wide reading by a personal touch with some of the world's most eminent historians. An accident caused by a fall on the granite steps of one of the college walks, the following year, broke the bridge of his nose and injured the frontal bones of his face most painfully, from which his brother's skill largely aided him to recover with little visible injury. The results from shock laid him aside for some time.

Professor Thomas came of a line of preachers, and early showed the family influence in the part he took in religious meetings among the Friends, in whose Society he was a birthright member. In 1889 his home meeting of Baltimore recommended him as a minister and in 1897 he was made Clerk of Baltimore Yearly Meeting. For twenty-three years after that, without a single break, he had not failed to attend and preside at its sessions, and the great effort he made shortly before his death to attend its 249th session, undoubtedly hastened the end. For a year or more there had been noticeable increasing feebleness in Professor Thomas, and he spared himself where possible. He was aware that his heart was affected, but the desire to hear Herbert Hoover speak took him, with a great deal of effort, to Roberts Hall on the evening of December 15th. Hardly had he seated himself when he became unconscious. He was carried into the waiting room, where several doctors were at once in attendance, but death came almost immediately. While the speaker was in the middle of his address, tender hands carried him down the familiar lane to his house, most of the very large audience present entirely unaware of what had occurred. The funeral was at the Friends' meeting house at Haverford on the 18th, and interment was in Baltimore.

The literary work of Professor Thomas was remarkable for its accuracy and exactness. He was an authority in his chosen

field and wide reading added to his trustworthy memory made his scholarship of great value to all who came in contact with him. His research work was universally recognized. In his histories, emphasis was laid upon the elements which went to make up the development of English or American civilization, rather than upon the wars and military campaigns to which other historians have given so much attention. This unique feature, especially in his "History of the United States," was endorsed at once by educators, through its wide use in the schools and academies for which it was prepared.

In 1911 the Jewish Immigration Society, with the keen eye of their race for what is of value in civic life, had Professor Thomas' "History of the United States" translated into Yiddish, and a copy is now presented to every Jewish family entering the United States, that these newcomers, as early as possible, may become good citizens of their adopted land.

Professor Thomas had been a member of various Historical Societies: The Maryland Historical Society; The Historical Society of Pennsylvania; The Pennsylvania History Club; and The American Philosophical Society. He was a charter member of the American Historical Association, and at his death was a member of the American Society of Church History, The American Antiquarian Society, of Worcester, Mass., and of the Franklin Inn Club of Philadelphia.

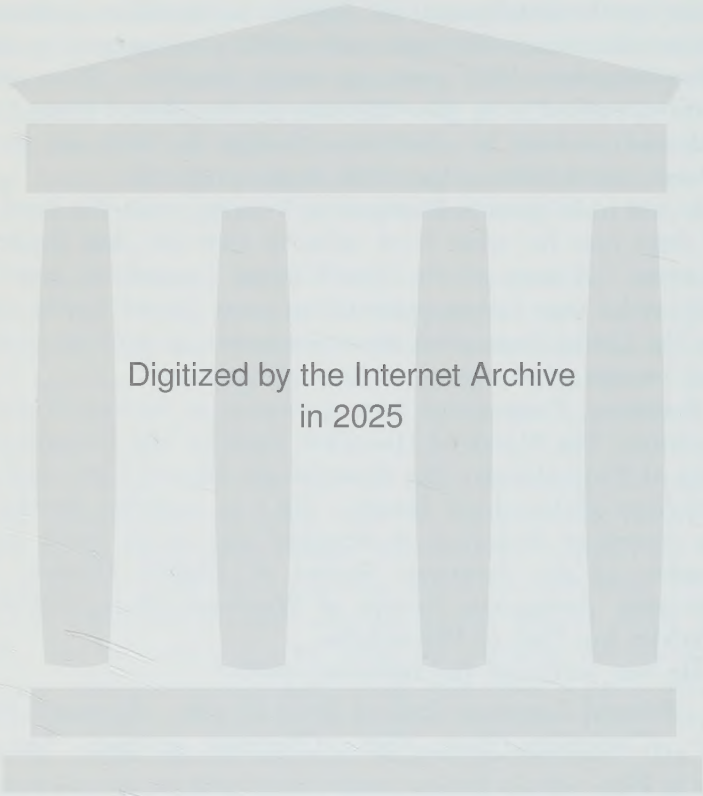
He was author of the following works:

Edward Lawrence Scull: A Brief Memoir. Riverside Press, Cambridge, Mass., 1891. (Privately printed.) 8vo, 156 pp.

History of the United States for High Schools. D. C. Heath & Co., Boston, 1894. 12mo, 418 pp.

This was rewritten. There were many editions, 1904–1917, with a total of over 500,000. A Yiddish translation was published in 1911, with a new issue in 1917, and a copy handed to every Jewish immigrant on arrival.

History of Friends in America. Joint author with his brother, Dr. Richard H. Thomas, of Baltimore, in American Church History Series, Volume XII, pp. 163–308. Christian Literature Co., N. Y., 1894. 8vo, 145 pp.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Separate issue, Edw. Hicks, Jr., London, 1895, 1896. 8vo, 144 pp.

Fourth Edition, revised, enlarged, and partly rewritten by A. C. Thomas. J. C. Winston Co., Philadelphia, 1905.

William Penn; Founder of Pennsylvania. A Monograph. Austin C. Leeds, Philadelphia. 16mo, 36 pp. 1895. Second Edition. Austin C. Leeds, Philadelphia. 16mo, 36 pp. 1896.

An Elementary History of the United States. 12mo, 343 pp. Boston, D. C. Heath & Co., 1900. [Many editions —over 600,000 sold.]

A History of England for High Schools. 8vo, 651 pp. Boston, D. C. Heath & Co., 1913.

A History of Pennsylvania for High Schools. 12mo, 312 pp. Boston, D. C. Heath & Co., 1913.

Some of Professor Thomas' more important articles in periodicals and magazines were:

"*Mystics and Mysticism in the Christian Church.*" Friends' Quarterly Examiner, London. 1875.

"*The Family of Love, or The Familists.*" Haverford College Studies, No. 12, pp. 1–46. 1893.

"*What the Friend has done in the Past.*" Bi-centennial Anniversary, Merion Meeting House, Pa. Friends' Book Association, Philadelphia. 1895.

"*Attitude of the Society of Friends toward Slavery in the 17th and 18th Centuries.*" Proceedings of the American Society of Church History, Volume VIII pp. 263–299, 8vo, 36 pp. 1897.

"*Some Letters and Papers of John Hancock.*" Proceedings of the American Antiquarian Society. April, 1903.

Article, "*Friends.*" New International Encyclopedia. 1903.

There are besides, many notes, papers, and critiques in "Friends' Review," "The American Friend," "The Westonian," etc.

The *Bulletin* of the Friends' Historical Society of Philadelphia has a contribution from his pen in almost every num-

ber, and his editorials for the period of ten years, during which he was editor, are valuable.

"*John Hancock; The Man and the Patriot.*" Address before the Empire State, Sons of the American Revolution. March 19, 1907. Published in *Proceedings.*

Editor of *Biographical Catalogue of the Matriculates of Haverford College, 1833–1900.* Philadelphia, 8vo, xxiii + 296 pp. 1900.

At a meeting of the Council of Friends' Historical Society, held at 20 So. 12th St., on 12 mo. 23rd. 1920, the following minute was adopted, and a copy ordered sent to the family of Professor Thomas:

"It is with great regret that we record the death of Allen C. Thomas, for forty-five years associated with Haverford College as Professor of History and Librarian. His ability and accuracy as Editor of our BULLETIN have kept that periodical at high standard. He was a leading writer of practical school histories of the United States, giving careful information on historical subjects and methods of government, and putting only proportionate emphasis on war.

"When Hebrew Societies wished to give a concise history of the United States to the Jews then arriving in great numbers, they asked permission of Professor Thomas to get out a special edition of his history in Yiddish for circulation and distribution among these newcomers, and several editions resulted. We would emphasize the value of the history of the Society of Friends in America, originally written in collaboration with his brother, Dr. R. H. Thomas of Baltimore, an enlarged edition of which Professor Thomas had recently published.

"He was always ready to give of his fund of information to all who came to him. This Society wishes to express its sense of personal loss, as well as the loss to the world of scholarship, and to record the pleasure and knowledge which we have gained from our association with him."

TRIBUTES TO ALLEN C. THOMAS.

Forty years is a long time to spend upon one campus and to share in the life of one institution. At Haverford College we have long thought of Professor Allen C. Thomas as the Librarian. His long and devoted services to his Alma Mater have made him a familiar figure to many hundreds of Haverfordians. He was always ready to assist students who were seeking the information which his knowledge of bibliography was so well qualified to furnish. As chief purchaser of books for the Library his judgment of values and his familiarity with domestic and foreign catalogues were highly appreciated by his colleagues on the Faculty. Above all, his knowledge of Quakeriana was probably unsurpassed in this country. Largely owing to his initiative, there has been formed at Haverford the largest collection of Quaker books and pamphlets in America. The Library itself has grown from very modest proportions to 80,000 volumes carefully selected for the use of students. It was inevitable that he should have been charged in recent years with the care of the Charles Roberts collection of autographs and of the William H. Jenks collection of early Quaker pamphlets.

It would be impossible to close this very brief account of Professor Thomas' connection with Haverford as student, scholar, professor, and Librarian, without referring to the loss many of us have sustained in the removal of his sympathetic and kindly friendship. Always optimistic, always ready to forget his own heavy burdens in the opportunity to help others with his counsel, he endeared himself to many younger persons who sought his companionship. In the Meeting, in the Library and in his own home, where he surrounded himself with his artistic and literary treasures, he was always the Christian gentleman and scholar, whose experience was at the service of all who asked for it.

W. W. COMFORT.

HAVERFORD COLLEGE

ALLEN C. THOMAS.

Friends in Baltimore feel and shall for some time continue to feel very keenly the death of Allen C. Thomas. He has been for so long associated with the activities of Baltimore Yearly Meeting and has been such a really constructive force in the development of the Meeting, that his loss is sorely felt.

Allen C. Thomas was appointed assistant clerk of Baltimore Yearly Meeting in 1875, and rendered very efficient service, Francis T. King being clerk of the Yearly Meeting until 1885, and Dr. James Carey Thomas succeeding him and acting until his death in 1897. After the decease of Dr. Thomas, Allen C. Thomas was appointed clerk of the Yearly Meeting and remained in that position until his death in 12th mo. 1920, thus completing a continuous service of 45 years. At the Clerk's Table, Allen C. Thomas' knowledge of the History of the Society of Friends in America and his long association with the work of Baltimore Yearly Meeting gave his opinion on matters of an historical character unusual weight. He was a minister of Baltimore Monthly Meeting, and his ministry was felt to be increasingly helpful as he advanced in years. He contributed very substantially in building up the Light Street Mission in Baltimore and was especially active on the Yearly Meeting's Peace Committee, being a member of this committee up to the time of his death.

His great gentleness and courtesy in matters under discussion, his genuine Christian life and character, and his patience and steadiness during times of trial and bereavement have led us to depend upon him for advice and help and we deeply feel his loss.

A. Morris Carey.

Baltimore, 4/11, 1921.

A TRIBUTE.

Although not so well known to Friends generally in the British Isles as his brother, Dr. Richard H. Thomas, Allen C. Thomas' visits to Europe brought him into contact with many Friends whose interest lay along historical lines—of Quaker history es-

pecially, and in the literature of the Society of Friends. He held at his death the office of vice-president of the Friends' Historical Society (London), and would have been elected president for 1921. He quite hoped to occupy the chair in person at the close of his year in office. He was one of the many links connecting the Yearly Meetings of Baltimore and London.

Professor Thomas' wide knowledge of Friends' history and literature was always most gladly placed at the disposal of English students, and he was constantly in correspondence with the Librarians at Devonshire House, answering, sometimes after considerable search and enquiry, the many questions submitted to him. He was also the means of adding materially to the literary possessions of London Yearly Meeting, preserved at Devonshire House.

A. C. Thomas' death was referred to at a recent meeting of the Library Committee of the London Meeting for Sufferings, and a minute of record passed in which occur the words,—"His wide and accurate knowledge of Friends' history, and his unfailing willingness to render help, made him one of our most frequent and valuable correspondents." The latest service rendered to British Quakerism by our friend was that of interesting American Friends in the proposed purchase of the original manuscripts of "The Journal of George Fox." In this service he had the valuable help of Rufus M. Jones, the result of their work being the acquisition of these relics by the Devonshire House Reference Library.

NORMAN PENNEY.

DEVONSHIRE HOUSE,
LONDON.

"ALL'S WELL! ALL'S WELL!"

Far out at sea—clouds fill the sky,
While darkness spreads its gloomy pall,
And winds blow fierce, and waves run high;
But hark! The lookout's cheering call,
"All's well! All's well!"

For loved ones far beyond the sea
  Fears, ill-defined, upon us fall.
We ache to know how they may be,—
  Then comes the lookout's cheering call,
    "All's well! All's well!"

Our ship sails on, though black the night,
  Though waves are high, and tempests fall;
But through the dark till morning light,
  Still sounds the lookout's cheering call,
    "All's well! All's well!"

The daylight shines, the clouds fly fast—
  Upon the waves the sunbeams fall—
But in our hearts, though gloom is past,
  Still rings the lookout's cheering call,
    "All's well! All's well!"

Peace rests with us upon the sea;
  Peace rests, we trust, with loved ones all;
So may we know, where'er we be,
  On sea or land, whate'er befall,
    "All's well! All's well!"

At Sea, 1902.

ALLEN C. THOMAS.

President Lucy B. Roberts asked Professor Thomas to suggest the course of our work for the future of this Society, to be read at the late annual meeting. He was then not well enough to attend, but sent the following note—the last message to us from his pen.

"It has been sometimes asked 'What is the use of an Historical Society? There is more than enough in the present to claim our attention without raking up the past.' This query is practically the same as asking 'What is the use of History?' Though there is little need of answering this latter question, it may be well to say something in the way of reminder. It is impossible for us to sever ourselves from what has gone before, because 'the roots of the present lie deep in the past.' Is it not, therefore, incumbent upon us to devote some attention to the past

in order to gain a fuller knowledge of how we came to be what we are, so that we may better become what we should be? Many questions and problems that seem to *us new,* differ but little in essentials from those which were proposed by our ancestors, and which had to be met and answered by them. We surely may learn from their experience much that will be useful to us. There can be little doubt that Friends, particularly in America, have suffered from lack of a sufficient historic background. Had the Friends of the last half of the Eighteenth century and the first quarter of the Nineteenth century been better acquainted with the real, rounded history of the earlier days—the exterior life as well as the interior—it is quite likely that the great rift of 1827–1828 would not have taken place.

"Many Friends, notwithstanding our periodicals, study circles, admirable recent historical publications, are still surprisingly deficient in the knowledge of Quaker, and indeed general Church, History.

"The main idea of the founders of the Friends' Historical Society as set forth in the first Constitution, was 'to collect manuscripts and other material for the elucidation of the history of Friends in America.' The need for the preservation of papers and documents had been recently brought to the attention of interested persons by the destruction, chiefly through ignorance of their value, of valuable papers and documents. Hence the wording of the above clause in the Constitution. The founding of the Friends' Historical Society in England in 1903 was a large factor in the establishment of the American Society in 1904.

"It was soon found that the field was wider than had been anticipated, and that the activities of the Society should be widened not only to cover the field, but also to awaken greater interest and attract a larger membership. The amended Constitution a few years later merely registered what had become the practice of the Society. The new article reads, 'The objects of the Society shall be to collect manuscripts, heir-looms, antiques, and other material and data of historical or sentimental importance for preservation or publication, for the elucidation of the history of the Society of Friends and for the promotion of historical inter-

est and research among its members.' This indicates clearly what the work of the Society should be. There comes before almost every member, at some time or other, an opportunity to fulfill some *one* of the objects just mentioned, if not more.

"In looking back over the past fourteen years since the founding of the Society, there has undoubtedly been an increase in the interest in historical subjects, and part of this must be due to the existence of the Association and the efforts of actively interested members. The continued support of the Society is a proof of interest, and the nine completed volumes of the BULLETIN show that material has not been lacking of historical matter deserving publication. And while the accumulation of objects is not large, not a few are of much interest. The *number* would have been *much larger* had there been an *assured* place of deposit. What has been done is an encouragement to continue, and make further effort to fulfil the object of the foundation.

"In order to work to the best advantage several things are very desirable.

"First. A *room* where the possessions of the Society can be safely preserved and consulted.

"Second. A more active support of the BULLETIN in the way of contributions of articles, and especially of items illustrative of the Friends of the past, anecdotes and unpublished or rare documents (original or faithful copies) issued by Meetings or individuals.

"Third. Continuing to place tablets marking sites of historical interest.

"Fourth. The formation of a collection of portraits, silhouettes, photographs, engravings and prints of Friends eminent for various reasons.

"Fifth. Closely allied to this last would be a collection of prints and photographs of Meeting Houses old and new, and buildings and scenes with which individuals and incidents of Quaker history are associated. There are many such pictures and views which would be given if safe keeping were assured. Those who have visited the collection at Friends' Institute in London know how extensive and how interesting such a collection may be made.

"Sixth. Occasional meetings for addresses, conferences, exhibitions of lantern slides, the subjects not necessarily restricted to the past, but illustrating present conditions, and revealing history in the making.

"Such are a few suggestions offered for the consideration of the Society."

SEVENTEENTH ANNUAL MEETING.

The Seventeenth Annual Meeting of the Friends' Historical Society of Philadelphia was held at the Meeting House at Fifteenth and Race Streets, 11 mo. 29th, 1920, at 7.45 P.M.

The usual business was transacted, and we print herewith the report of the Treasurer, that our members may appreciate the condition of our finances. The President and other officers were reelected, and six new Councillors to serve for two years. The address of the President Lucy B. Roberts, reviewed the work accomplished in the period of the Society's existence; she said in part:

"Its start, due to the activity of President Isaac Sharpless of Haverford College, was the direct result of the Centennial celebration at Arch Street Meeting house in 1904, which touched a note of sentiment and memory that bore abiding fruit in the existence of this Society. The first public meeting in 1906 was given over to the account of the efforts of Dr. Franklin and Dr. John Fothergill to avert the Revolutionary war, and like many meetings since, the minutes add, 'those who attended were fully repaid for their willingness to ignore the storm!' In the summer of that year the excursion to the Manor at Pennsbury took place, amid much enthusiasm and many surprises. The next years record successive studies of Nantucket, and Rhode Island history, and the celebration of the Philadelphia Tea Party, predecessor to the no more important but more famous one in Boston, and exhibitions of relics associated with this event. The 1910 meeting was a very successful exhibition of relics explained by their owner, a supper, and an admirable address by Rufus M.

Jones on the *Quakers in Public Life in Early Rhode Island*. The summer excursion was an enormous affair, ably managed by the local committee at Haddonfield, when the fascinating history of that old town and the romance of Elizabeth Haddon were delightfully laid before us. Suppers and exhibitions of pictures and lectures follow for the next year or two, Dr. Turner of Bryn Mawr speaking on the *Attitude of Friends toward Slavery after the Revolution.*

"A red letter day was that on which we had a visit from Norman Penney of London, Fellow of the Society of Antiquaries, and of the Royal Historical Society. His account has left us with the wish that one day this Society might do for American Quakerism what the wonderful collection under his care at Devonshire House, London, has done and is doing for the English Friends. It is the most extensive collection of Friends' books and literary treasures in the world. At the supper that midwinter, the young women dressed in the costumes of their grandmothers. The Journal of Margaret Morris in the Revolution which was read, became very vivid, as the gowns of her contemporaries and in several cases, of her relatives and friends, adorned the figures of her listening descendants!

"There have been addresses by Governor Pennypacker, Professor Kelsey, Arthur Parker of Albany, a Seneca Indian, Dr. Robert Ellis Thompson, and A. C. Myers. A most delightful evening was that in which we heard from Mary Willitts Brown about the Amsterdam Quaker School founded by John Warder, followed by an address on Friends in Holland from Dr. W. I. Hull. No livelier meeting was held than that which had for its subject the old graveyard at 4th and Arch Streets, with brief notices of some of the prominent persons buried there, beginning with Thomas Lloyd. Interspersed with all these are summer excursions to Burlington, to Newcastle, and Byberry and Birmingham, and when 'Quakerism in France' called our attention, as the war began to take our men overseas. Stenton, the home of James Logan, welcomed us one pouring summer day in the 6 mo. of 1919, where a great fire in the library and little supper tables grouped about, made the setting for anecdotes

about the Logan family, after talks by Charles F. Jenkins on the Logan family history, and Albert Kelsey on the architecture of the beautiful old house.

"But besides assembling these historical interests, the past few years have seen some permanent records of our activities. The bronze tablet containing the Prayer of William Penn for his beloved city was placed by our Society upon the wall at the north entrance to the City Hall, Philadelphia, looking up Broad Street. The Committee had many delays, and the Art Jury many criticisms, all, however, we admitted, well founded; and now we hope that most of our members have seen the really beautiful tablet in its appropriate setting. Another labor of love was placing a suitable stone at the grave of Sarah, wife of John Woolman, in the Friends' graveyard at Mount Holly, New Jersey. The Committee on Historic Sites has completed an investigation, and is ready, when the necessary funds are forthcoming, to place a tablet suitably inscribed upon the site of the first Friends' Meeting House erected in Philadelphia. The same Committee reports, 'Some progress has been made in securing State aid in the erection of a marker designating the location of William Penn's business office in George Yard, London. The cost of bronze tablets at the present time is so excessive, that we have not felt warranted in proceeding.'

"The Historical Research Committee has the nucleus of a collection of portraits of Friends. Many families possess old albums or boxes of daguerreotypes of long ago. It is very desirable that all such, which their owners are willing to spare, may be turned in to the Committee for their careful preservation.

"The BULLETIN is in its tenth volume, each averaging one hundred and twenty-five pages. Our Editor has been responsible for all but the first two numbers. The BULLETIN is the one regular public evidence of the existence of the Society and almost the only activity which reaches the distant members. On both of these grounds it merits the cordial support of the membership. Contributions on subjects connected with Quaker history, anecdotes, old letters, journals, documents, brief notices of persons and places, curious, out-of-the-way books, pamphlets, broadsides

and the like are always welcome, and those suitable will be used as opportunity offers."

* * * * * * * * *

A quotation from an address by ex-President Isaac Sharpless in 1912, will fittingly close this sketch. He was urging that the Friends' Historical Society do more than collect old manuscripts and relics and read entertaining diaries. "The study and research for the strong elements and forces active in the development of the Society of Friends; the meaning of the message that Friends have for the world; the spirit and knowledge of Quakerism; the causes of our successes and failures, these are all most important factors in connecting the present with the future for our advancement and improvement."

EXHIBITS SHOWN AT ANNUAL MEETING, 11 mo., 29, 1920.

An informal exhibition of family relics at the Annual Meeting in the autumn brought out a number of extremely interesting things, each described by its owner, who gave the descent of the heirloom. One of our Weeklies has suggested that this is an excellent way in which the study of history can be encouraged in our schools. The thought should bear fruit. Below is the list of exhibits, and the owners.

Nathaniel Richardson, Torresdale, Pa.

Letters and *cane* of Grace, wife of David Lloyd and daughter of Judge Growden, of Penna.

Gilbert Cope, Philadelphia.

Phototypes of *marriage certificates;* Abiah Taylor, 1694: Joseph Taylor, 1700. Both of Berkshire, England. The certificate of Abiah on a parchment printed form.

Deed, signed by Thomas Chalkley, for land in Salem Co., N. J., 1737.

Henry Ferris, Germantown, Phila.

"Arraignment of *Popery,"* by George Fox and Ellis Hookes, printed, 1669.

Rebecca N. Taylor, St. Martin's, Pa.

Spoon marked "E. H."—Elizabeth Haddon, afterward Estaugh. Brought with her from England, 1701. Among the bequests in her will, she left her "Household goods and furniture of all sorts" to the widow and four daughters of her nephew, Ebenezer Hopkins. This spoon went to the eldest daughter, named for her great aunt Elizabeth Estaugh, who married John Mickle. Their daughter, Sarah, married John S. Whitall. Their son, John Mickle Whitall married Mary Cope, grandparents of the exhibitor, who now owns the interesting old relic.

Walter L. Moore, Moorestown, N. J.

Original MS. Journal of William Jackson, 1802.

Sara M. Longstreth, Philadelphia.

Silver teapot of Ann Bartram, daughter of the botanist, John Bartram. Given to S. M. L. by her mother, Abby A. Longstreth to whom it was presented by Mary Gibson, a collateral relative of J. B.

Silver cream pitcher, of Rebecca, wife of Stephen Grellett, (neé Collins), who gave it to her niece, Susan Longstreth, who gave it to her niece, the exhibitor.

Rebecca Collins Grellett was daughter of the well known printer to the King, Isaac Collins, the "*Collins Bible*" being now a valuable work remarkably free from errors. His three daughters did the proof-reading. For this he paid each daughter $50.00, and Rebecca bought the pitcher with her money.

Charles F. Jenkins, Germantown, Pa.

Copy of "*Meditations*" *of Thomas á Kempis,* from library of Governor Pennypacker. Printed 1758 by Christopher Sauer, in Germantown. Presented by Benjamin Lay to Phœbe Lancaster, of Bucks Co., Pa., on the death of her husband, Thomas Lancaster. The latter, a Friend and minister, went with John Bringhurst and Peter Fearon to the Barbadoes and Tortola in 1758. J. Bringhurst died in Barbadoes, and T. Lancaster on the return voyage, and was buried at sea. Benjamin Lay, whose autograph is in the book, sent it to Phœbe Lancaster,

"by the hand of Samuel Cary." Autographs of all the successive owners are inscribed, and Governor Pennypacker has added an interesting note on Benjamin Lay, who will not be unfamiliar to readers of the BULLETIN. The Lancasters were paternal ancestors of the exhibitor.

Hannah P. Morris, Olney, Pa.

Watch and letter of Samuel Morris, gt. gt. grandfather of exhibitor.

Albert Cook Myers, Moylan, Pa.

Photographs of *official Government documents* of the famous trial of William Penn and William Meade, 1670, at the Old Bailey in London, by which it was legally established that a jury may bring in its verdict without coercion from the bench. The two hundred and fiftieth anniversary of this important decision should have been observed in this free country. The documents have not been previously exhibited. The original report of the trial, printed in 1670, was also shown.

Samuel N. Rhoads, Haddonfield, N. J.

Letter, Benjamin Franklin to *Samuel Rhoads,* son of Jonathan I, surveyor.

John W. Cadbury, Jr.

Teapot, given by William Penn to James Logan.

Wax doll of Rachel Grellett.

Fire screen for the hand, with portraits of Dr. John Fothergill and David Barclay.

George Vaux, Jr., Bryn Mawr, Pa.

The *"Spanktown" MSS.* of the Revolution.

Francis R. Taylor, Cheltenham, Pa.

William Savery's MS. Journal, Indian and European travels, 1794–8. Four bound volumes. Purchased from the Governor Pennypacker estate. Ancestor of the exhibitor.

The Council of Friends' Historical Society has elected Rayner W. Kelsey, Professor of History at Haverford College, Pa., as future editor of the BULLETIN, to succeed the late Allen C. Thomas. Professor Kelsey is a Friend, and is favorably known as a historian. His latest publication is "Friends and the Indians."

WILLIAM COWPER AND THE FRIENDS IN ENGLAND AND AMERICA.

Part II. In America.

Upon turning our attention to American Quakerism, we are fortunate in finding at once a point of contact between Philadelphia and the Poet himself. We recall that the first American edition of 1787 was printed at Philadelphia, the Quaker stronghold on this continent. In the Devonshire House Library there is a rare printed pamphlet—unique so far as I can learn—purporting to be printed at Chester in 1800. It is practically certain that it was printed at Chester, Pennsylvania, and that the city referred to in the text is Philadelphia. If this assumption is correct, then we have a curious piece of evidence regarding the popularity of Cowper in Philadelphia before 1800. This pamphlet is called *Copy of a letter written from a young man, a Quaker, in Penna., to the late William Cowper, the Poet.* The letter itself is not dated, and its appearance in print was doubtless due to the interest aroused by the Poet's recent death. After introducing himself as one who once with fair hopes has met with affliction and disappointment, the writer continues in this remarkable vein:

"I have been a frequent reader of thy *Task* and essays in verse; I admire thy poetical talents, but the efforts of thy mind in the cause of true virtue have gained thee my love and veneration. When my heart has been oppressed by deep sorrow, I have derived sweet consolation from the sublime truths so beautifully illustrated and eloquently enforced in thy works; my love of thy virtue, and my admiration of thy talents, have led to frequent enquiries for thee.

"About a year ago, I heard thou wast afflicted with a painful lingering illness: my heart wept for thee—my concern for thy happiness and health has been continually alive—with the tenderest solicitude for thy welfare, I have endeavored to discover thy condition, but my enquiries were fruitless; and I am left in painful uncertainty of thy state—to know thou art well and happy will give joy to my heart!

"There are in this city, and within the circle of my acquaintance, many amiable and some great minds, who love thee with true affection; their interest in thy happiness makes them desirous of a satisfactory account of thy present condition; be assured none but worthy motives have produced this letter, the heart by which it is dictated breathes a prayer to Heaven, that thou mayst be blest with peace on earth and with that wisdom which shall finally lead thy soul into the world of eternal joy. I am truly with respect and admiration

_____"

In pencil is written over the blank, 'i. e. Joseph Bringhurst, 29 Union Street, Phila.'

The Bringhurst Family Book enables us to identify the writer as a member of the well-known family of that name, who actually lived at the address indicated, and was a brother of that John Bringhurst who married the famous Quakeress, Polly Lawton of Newport, in Revolutionary days. It is natural perhaps that this remarkable letter should be published anonymously. We would gladly know who was the author of a further printed page, added to the above letter, beginning thus: "A female who is alone in her room, at an hour almost approaching midnight, adds her testimony to the above lines—and with a grateful heart acknowledges the pleasure thy writings have given her, etc." This page is also unsigned. But despite the mystery surrounding this rare pamphlet, its evidence is valuable, and it is a pleasure to rescue it from its present obscurity.

Westtown School, near Philadelphia, was early a center of Cowper study. I have been unable to get back of the third decade of the last century. The late Joshua L. Baily of Philadelphia writes: "I am quite sure that Cowper was a favorite at Westtown during my residence there 1838–41. The *Task* was used not only as a reading book, but in parsing, and in that way I became so familiar with it that even now I think no one could start a line anywhere that I could not give the next. I can repeat many lengthy portions with accuracy, and many times his well expressed sentiments come spontaneously to mind. . . .

The *Olney Hymns* were also favorites at Westtown. Most of them I learned by heart and can now repeat. The lapse of more than seventy years has not blotted them from my memory. Nowadays Whittier and Longfellow have a place with me, but do not displace Cowper." [1]

The former Principal of Westtown School, Thomas K. Brown, writes: "When I came to Westtown in 1853, I found the *Task* in general use here as a reading book, and I believe also as a text for parsing, although of this last I am not quite sure. I know it was so used in other Friends' schools at that time. It continued to be used as a reading book until about 1890. I suppose in 1863 there was no standard author with whom the school was more familiar than with Cowper. We read him once a week, we recited portions of him in our Literary Societies, and he was sometimes quoted from in our galleries." [2]

Many Philadelphia Friends will remember the late Clarkson Sheppard, a valued Minister whose familiarity with Cowper was evidenced by his occasional quotations from the Poet. His daughter, Mary S. Walton, has kindly favored me with some information concerning her father's familiarity with Cowper: "I believe it dated from his twenty-sixth year (1839), when his religious life began, and when turning from the writings of Shakespeare, Byron, Scott, and others, which he had read with avidity, he found in Cowper a variety which ranged from the pleasing and instructive to the spiritually uplifting. It was this deeper side of the Poet which particularly appealed to my father, and which brought him into the harmony and fellowship that bind the mystic to his fellow of every age and station in life. His health having proved unequal to the strain of farming, he followed teaching for fifteen years or more, and using the *Task* as a reader for the older classes, he acquired such familiarity with it that he once said that at that period, if anyone had quoted at random a single line of the poem, he believed he could have supplied the next. . . . My father's walks with his children and friends were often enlivened by quotations on the pleasures of

[1] Private letter of November 9, 1913.

[2] Private letter of November 3, 1913.

country life. . . . While my father quoted rarely in meeting from his loved Poet, such as these were used:

"He is a freeman whom the Truth makes free
And all are slaves beside."
"Thou art the source and centre of all minds,
Their only point of rest Eternal Will."
"Oh for a closer walk with God, etc."
"God moves in a mysterious way, etc." [3]

William Wilberforce Wistar wrote to a correspondent in 1863: "Father and I agreed, I believe, that the lives of Wilberforce, Cowper and Hannah More, were about as delightful and instructive to contemplate as any. . . . The sweetness and purity of Cowper, combined with his high religious tone and the poetic grade of his work, are such that I would like to know all his poetry by heart." [4]

The late George Vaux writes of his school days at Friends' Select School, Philadelphia, in "the forties": "I remember that Cowper's *Task* was used in the school, I think in connection with the teaching of grammar, and I think it probable, though I would not say so with certainty, that it may have been used also in teaching reading. There are some parts of the *Task* which float through my mind at times, which I think I must have picked up at school. I have pretty much of my life had his anti-slavery lines occurring to me. They certainly must have had a strong influence on my pronounced anti-slavery views." [5]

President Isaac Sharpless, of Haverford College, sums up the whole matter for Philadelphia, when he writes: "There is no doubt that for nearly a century up to the date of my own school education Cowper was universally read and committed to memory in the Friends' schools around Philadelphia. So familiar was he that the poetical references in sermons were nearly all to some of Cowper's poems. I knew a large part of the *Task*

[3] Private letter of October 23, 1915.

[4] William Wilberforce Wistar. Privately printed, Philadelphia, 1867, p. 39.

[5] Private letter of November 9, 1913.

by heart when I left Westtown. It was used as a reading book as late as 1880. Something in Cowper's attitude seemed to harmonize with the Quaker ideas." [6] What the point of contact was between this Church of England Poet and his Quaker readers must by this time be evident.

Mr. Joseph R. Rhoads of Philadelphia writes: "Cowper seems quite out of fashion now, but in my dear Father's day his poems with those of Thomson and Pope and Young and Milton were household words in the Quaker homes. Portions of the *Task* were often given by Professor Rhoads in his examinations of his classes in parsing, as I remember to my sorrow, for it is seldom the man loves poetry which as a boy he has had to parse. The parts of the *Task* on slavery and on domestic happiness appealed to the 'anti-slavery' Friends and the devotees of the quiet life. All of us loved the Lines on receiving his Mother's Portrait, but we never could quite understand how he could have written John Gilpin's Ride." [7]

One reference to a document, before leaving Philadelphia Quakerism. In the Boston Public Library is a copy of the original edition of a twelve-page tract entitled *The Poet Cowper and his Brother,* published by the Tract Association of Friends then at 50 North Fourth Street, Philadelphia. It bears no date, and I have been unable to discover the year of its first printing. It is, however, still in print and readily obtainable from the Tract Association. It is chiefly concerned with Cowper's own account of his brother's last illness at Cambridge, and the tract quotes extensively from this account. Both brothers are presented as examples of tardy but complete conviction of sin and worldliness, and as illustrations of the emptiness of a life unreconciled with God. It is interesting to note the choice by the Yearly Meeting committee of this biographical material as an edifying example of life before and after the effects of grace are felt. The pamphlet comes as near to giving an authoritative stamp of approval to Cowper as is possible in a Denomination which exercises no official censorship.

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[6] Private letter of November 15, 1913.

[7] Private letter of November 12, 1913.

The case seems to have been similar in other Quaker strongholds. President L. L. Hobbs writes from Guilford College, North Carolina: "We studied Cowper's *Task* in school here, parsing sentences, making his poetry the basis for advanced work in English grammar. Cowper's poetry was known in many of our Quaker homes, becoming so mainly, I suspect, from the use made of it in the schools. His works were read by some parents to their children. . . . I think there is evidence that Cowper was a favorite author among Friends in North Carolina. In proof of this is the fact that use of his poems was made in the schools as noted above." [8]

Rhode Island was another centre of Quakerism. Augustine Jones tells the whole story of Cowper's connection with Quaker education in New England: "Cowper's *Task* was at the Friends' School, Providence, R. I., now the Moses Brown School, on the day the institution opened first, in 1819. A student there records reading in it at that eventful moment. This school was modeled on Ackworth, England, and has been from that day to this the Yearly Meeting Boarding School of Friends for New England. All of the early students were familiar with the *Task*, and all knew *John Gilpin*. I became a pupil of it in 1851, and was Principal of it from 1879 to 1904. I have known many Friends educated in the early part of the nineteenth century, and they were familiar with Cowper's *Task*. It was used in grammar classes in parsing among Friends and other people. The English Reader by a Friend, Lindley Murray, was read by Friends generally, and by others in all the schools, and in England also; in it are seven or eight poems by Cowper, and as this was the one reading book, and almost the library, in many families, these poems were committed to memory. In my day, or shortly before, this was the principal book in reading classes at Friends' School in Providence, and the *Task* in parsing." [9]

It is not surprising to read in a letter of one whose memory now goes back to Newport in "the thirties": "Many of my childhood friends were Quakers, and with them he (Cowper)

[8] Private letter of February 16, 1916.

[9] Private letter of February 7, 1916.

was a great favorite. We had no poet of our own, so to speak, at that time; so his hymns were popular at once. He was quoted most familiarly among my friends, as Tennyson and Whittier are now. Afternoon parties met to read the *Task,* but my parsing was confined to Pope's *Essay on Man.*" [10]

In the same neighborhood lived Elizabeth Buffum Chace (1806–1899), whose life and letters have recently been published. Her father's library contained the writings of several British poets. These were read over and over again, committed largely to memory, and recited in concert: "working or playing, we chanted Montgomery, Pope, Campbell, and Dr. Young." Her husband was Samuel B. Chace, of whom she says: "He had some taste for reading, or he thought it his duty to act as though he had, for in early manhood he possessed himself of a few books, such as Cowper's poems." A significant touch is contained in the anecdote: "On a shelf in Mrs. Chace's parlor was a silk-covered box. It had been sent from Scotland and sold at an anti-slavery fair. The silk was drab-colored; there was a verse of Cowper's on it and a picture of a kneeling slave." [11]

It was probably about 1806 at Nine-Partners School near New York that Lucretia Mott, the noted abolitionist, learned to know Cowper and Young. "In her old age she could repeat page after page of the *Task,* as the family sat together on the porch at 'Roadside,' in the dusky summer evenings." [12]

Lindley Murray in speaking of his series of three graded Readers, which sold by hundreds of thousands in the first quarter of the last century, says: "These three volumes pursue the same subjects. They all aim at a chaste and guarded education of young persons. And I have great satisfaction in reflecting, that whilst they contain many selections which present the moral virtues, religion, and the Christian in particular, in very amiable points of view, not a sentiment has been admitted

[10] Private letter of December 17, 1915.

[11] Cf. L. B. and A. C. Wyman, *Elizabeth Buffum Chace, 1806–1899,* i: 23, 129.

[12] Cf. A. D. Hallowell, *James and Lucretia Mott: Life and Letters.*

into any of them, which can pain the most virtuous mind or give the least offence to the eye or ear of modesty." [13]

This somewhat complacent reflection of the great Quaker grammarian may well be considered alongside the words of Bagehot already quoted. They represent two diametrically opposed conceptions of literary education, one artistic, and the other moral. The evidence here submitted is not exhaustive; it could not be so. But enough has been presented to prove,—what was perhaps worth proving before the first-hand memory of the old guarded Quaker education was quite lost,[14]—that Cowper, an Anglican poet, so nearly expressed the sentiments and aspirations of the Society of Friends during a large part of the nineteenth century that he may be justly termed the titled Poet of Quakerism.

(Concluded)

WILLIAM WISTAR COMFORT.

HAVERFORD COLLEGE.

PHILADELPHIA TEA-PARTY LETTER—1773.

INTRODUCTORY NOTE.

The following letter signed by Thomas and Isaac Wharton, Jonathan Browne and Gilbert Barclay, is supplementary to the letters of James and Drinker concerning the Philadelphia tea troubles, contributed by our late Friend Thomas B. Taylor to the BULLETIN, 2: 3 (1908), 86–110, and 3: 1 (1909), 21–49.

This letter is from a copy in the manuscript archives of the House of Lords, London, and was transmitted for the information of that body by the East India Company, January 26, 1774. It is not to be found in the Wharton letters published in the *Pennsylvania Magazine of History and Biography*, 15: 385 ff., nor

[13] *Memoirs of the Life and Writings of Lindley Murray*, p. 95.

[14] "Perhaps the best time to write history," said Thiers in the preface of his *Histoire de la Révolution*, "is just when the participants are ready to die. One can then collect their testimony without sharing their passions."

in the manuscript *Letter Book* of Thomas Wharton in the Library of the Historical Society of Pennsylvania, Philadelphia.

The cargo of tea shipped to Philadelphia consisted of six hundred ninety-eight chests and was invoiced at £21,075–10–6. This was equal to the amount sent to New York, and considerably in excess of the cargoes sent to Boston and Charleston. The Philadelphia shipment was consigned to Abel James and Henry Drinker, Thomas and Isaac Wharton, Jonathan Browne, and Gilbert Barclay.

By reading the following letter, in connection with the contributions referred to above, and the newspaper accounts of the time, one has a very complete picture of a lively and important episode in colonial history, and one with which several prominent Friends were conspicuously connected.

R. W. Kelsey.

Haverford, Pa., 2/15/1921.

Philadelphia, 28th. December, 1773.

Gentlemen,

We did ourselves the honor of communicating to you, on the 17th instant (no Conveyance having offered before then) a brief, tho' faithful state of the strong opposition, formed in this and other Colonies, against the introduction of your Teas, during the existence of the American Revenue Act, and we acquainted you, we firmly believed, it was the determined Resolution of the Inhabitants not to suffer those Teas to be landed, but to force both them and the Ship immediately to depart from hence: Notwithstanding all the Pains, which had been taken to persuade them to let the Teas be landed and stored, until you could be apprized of their Situation. But the all-prevailing opinion, that they could not be landed, without the Duty being satisfied, and thereby a Door opened for future Imposts on America, Joined to the Conduct of the Boston People in destroying your Teas in their Port (of which, the inclosed printed Account is the best extant, that we know of), determined them, that your Teas should not be landed. In consequence of which, on Captain Ayres's Arrival here on the 26th instant in the Ship

Polly, he found the opposition to them so universal, (he having yesterday attended the greatest meeting of the People ever known in this City, and which were collected solely to inform Captain Ayres, that they would not suffer the Teas to be enter'd, much less landed) that no Attempt could be made, with the least degree of prudence, even to order the Ship higher up than Glocester point, without so enraging the Populace, as to hurry them into, perhaps, some desperate Action; and the Voice of the People being, that he should depart immediately after the Vessel was furnished with some necessary Provisions, (the Cost of which we have advanced him, not being willing your property should be the least exposed for the want thereof) he found, that he must comply therewith. It being certain, that, if either of your Agents or the Captain had been bent on landing of your Property, there could not be the least hesitation, or doubt, but that it would have been destroyed, and they, or him, the most injuriously, if not fatally treated; wherefore he is obliged to return to England, with not only your Teas on board of his Ship, but also with all the other Goods, which were shipp'd in her at the Port of London; not one single Article being allowed to be landed. As the Captain's departure is so sudden, we cannot express ourselves so fully on this important Occasion as we wish, but as one of your Agents, Gilbert Barklay, returns also in the Ship, and as he is acquainted with the Resolution of the People, carrying with him the Resolves etc., Permit us to remark, that we are clearly convinced, that, while a Duty payable in America continues on your Teas, they will not meet with an Admission into these Colonies; but we are persuaded when that incumbrance is removed, there will be a liberal use of them on this Continent: indeed if the Act were repealed, and this Ship to return here with those Teas, we are under no doubt they would meet with quick Sale. This Article (Bohea Tea) being scarce, and commanding from 4s. to 5s. Currency p pound. We have delivered to Gilbert Barclay the Invoice and Bill of Lading for those Teas, which Papers were transmitted to us with your Instructions, by your Secretary.

We are, with great esteem and regard,
Your obliged Friends and very humble Servants,
THOS. & ISAAC WHARTON,
JONA: BROWNE,
GILBERT BARKLY.

To
The Hon'ble the Court of Directors of the
United East India Company,
LONDON.

JOHN WOOLMAN MEMORIAL ASSOCIATION, 1920

The fourth annual meeting of the John Woolman Memorial Association was the occasion of a remarkable gathering in Mount Holly, N. J., on the afternoon of October 16, to observe the bicentenary of the birth of John Woolman. Although the actual date was the nineteenth, the week-end was chosen to permit a larger attendance. For this occasion the Women's Burlington County Historical Society and the Friends' Historical Society of Philadelphia joined in issuing invitations for a special celebration at the meeting house on Garden street. The day proved remarkably fine and a very large number of persons attended.

The meeting, at 2 P.M., was opened by a few words of greeting on behalf of the Memorial Association from the president, Amelia M. Gummere, who then introduced the speaker of the day, Dr. Elbert Russell, Director of the Woolman School at Swarthmore, who held the close attention of his audience for three quarters of an hour, while he eloquently spoke on the life of John Woolman and its significance to the world. He declared that John Woolman set himself one task—"to know the will of God, and to do it perfectly, so far as possible." He touched on Woolman's versatility as "tailor, merchant, conveyancer, minister, social reformer and saint." Woolman's opposition to slavery was but one of the many reforms for the evils which sorely afflicted his soul. Emphasis was laid on his work in the direction

of social enlightenment, and of his insight far into the future, declaring "The luxury of men is the means of oppressing the laborers," and parallels were drawn between Woolman, St. Francis of Assisi, and Buddha.

Dr. Russell was followed by Mrs. Mary Schenck Woolman, formerly of Columbia Teachers' College, New York, now of Simmons College, Boston. Her husband was a direct descendant of John Woolman's brother, Jonah. She is an authority on certain economic questions of the day. She spoke on the times in which Woolman lived and on the occupation of the weaver, an employ in which the Journalist's family had been engaged for several generations, and from which it is likely the family name is derived.

The exercises were closed by an appreciative tribute to the life and services of John Woolman by Dr. Rufus M. Jones, of Haverford College, who dwelt on the higher degree of understanding of Woolman's life work shown in England, not only among the Quakers, but others. The change in England's labor problems he declared was in an unappreciated measure due to the work of Woolman.

Announcement was made of the start of an Endowment Fund for $25,000, for which somewhat more than $2000 were subscribed, to be collected during 1921.

A call for all who were direct or collateral descendants of John Woolman brought 41 persons to their feet, and the number later reached over 50. Tea was then served in the tea room of the meeting house, for guests who could not linger, but most of those present adjourned to the Memorial Cottage on Branch street, where between 200 and 300 were served with tea and coffee in the garden and a delightful social hour was passed. Ivy from Woolman's grave in York, England, brought over and presented by C. Walter Borton, was planted. A brief business session in the garden sufficed for the re-election of the present trustees.

The fact that 1600 persons from all parts of this country and England have visited the little cottage during the past season, should convince the most skeptical of the widespread interest felt in the Memorial.

The editor of the forthcoming edition of John Woolman's Journal has regretted inevitable delays. The MS. is now nearly ready, but no one can tell the further obstacles in printing, to which books are now increasingly subject. Biographical notes and a family table of descent require time also.

GRACE LLOYD TO JOSEPH RICHARDSON.

The following letter from Grace Lloyd to Joseph Richardson will be of interest to many readers of the BULLETIN. Grace (Growden) Lloyd (1676–1760) was wife of the Quaker politician, David Lloyd, of whom Isaac Sharpless has written so ably in his various books on Pennsylvania history. Joseph Richardson (1711–1784) was her nephew; the terms "cousin" and "nephew" were then often used interchangeably. He was a very well known Philadelphia silversmith, and many of his pieces are now treasured possessions in the families who can own them. The number and importance of the Philadelphia silversmiths is so great that a very interesting historical account of them is possible.

The letter is owned by Frances Richardson, and sent through the courtesy of Anna Richardson, of Torresdale, Pa. It was shown at the Annual Meeting.

CHESTER, 3 mo. 27th. 1756.

Dear cuz. Joseph—

I have herewith sent y^{e} spoon thou made desiring thee to mark it *S. F.* in good handsome Leters and make me anothere like it and Mark it *L. L.* with Space betweene y^{e} Leters and send them by a safe hand and as soon as thou can and lett me know what they com to and I hope to send thee the Mony as soon as I can have a sutable oportunity. I have sent a large Canestor for thy Bro^{r} to put some tea in it he promised to send I had noe less but pound Canestor tho it is bige he may put what he pleases in it. I desire thou'll tell him I want to know how his daughter gott and if it has given y^{e} Gout. Writing is hard work, tho I mak such bad Work of it. My love to sister Hannah when thou sees her.

My love to thy Wife and to Baby and take of a large Share thyselfe, from thy affectionate

AUN. GRA. LLOYD.

I should have writ to ffrancis but cañt. I intend to have sent thy book but having company yesterday and today had not time —if thou Wants them shall endeavour to send them next trip.

BOOKS OF INTEREST TO FRIENDS.

No more gratifying news has come across the water regarding things historical than the information that the *Journal of George Fox* has at last become the property of Friends at the Reference Library, Devonshire House, London, where it will remain as one of its most treasured possessions. With it are letters to and from George Fox and the Fells; the MSS have heretofore been known as the "*Spence MSS*" in three excellently mounted and bound volumes. After many vicissitudes, and a long loan of them to the Library by Robert Spence, the artist, who was their late owner, the purchase has been accomplished, and it is matter of satisfaction that American Friends have done their share in the work. As a suitable and altogether courteous acknowledgment of hospitalities received at the hands of the English Friends, the American group of visitors at the All Friends Conference in London last autumn aided in completing the purchase price of £1500, giving an international interest to the Journal of the Founder of Quakerism. The priceless MS. will remain in the care of the Librarian, Norman Penney, F.R.H.S., who in 1911 ably edited it for publication by the Cambridge University Press.

Household Account Book of Sarah Fell of Swarthmore Hall. Edited by Norman Penney, F.R.H.S. (Cambridge University Press, London. The Macmillan Co., New York.)

Such a commonplace thing as an account book will sometimes preserve for future generations a picture of home life that can be presented in no other way. This cash book, with its infinite number of homely details of payments to the laborers of Lancashire and Cumberland, and its suggestions of character in the latter half of the seventeenth century, has a lineage worthy of the form in which its able editor has presented its 650 pages. The MS. passed through hands which have respected and preserved it since it was closed by Sarah, daughter of Margaret (Fell) Fox, and wife of William Meade. It was the gift of J. Herbert Midgely, the last owner, to Devonshire House Library. *The Times* (London) Literary Supplement for 11 mo. (November) 11th.

1920, devotes a column and a half to the book, to which the reader is referred. The editor quotes Professor C. H. Firth in the "*Scottish Historical Review*" for July, 1913, who says that the especial merit of the lives of the Quakers is that "they introduce us to a wider circle than the memoirs of courtiers and noblemen; all sorts of men appear in their pages; a picture of the middle classes and the people could be put together from them." This is a powerful argument for our best efforts in keeping alive an interest in Quaker collections and domestic history of all sorts.

A valuable little twelve-page pamphlet (No. 8 of a series) has recently been distributed at Friends' Select School by its compiler, Walter W. Haviland, entitled "Some Books on Religious Education." The occasion of its preparation was the recent series of lectures held at the school on that subject. While not exhaustive, its graded titles are suggestive. As the old "guarded" education of early days is opening out toward the great realms of the imagination in art, we are led to wish that a full and fundamental study might be begun in all our Quaker schools on correct historical lines, that would bring the subject properly before both the young pupil and the older student. This is suggested by the evening lecture of Professor A. E. Bailey of Boston on "The Gospel in Art." A totally new subject in our Friends' Schools needs to begin at the beginning. We speak now of the beginning of art, not of religion, which, we are thankful to reflect, has for over two centuries been our chief concern. It is not understood by us as a body that the study of art from its historical point of view will be a tremendous aid in the comprehension of the social problems we face today. Art is coming to America to help eliminate its many crudities, and art is coming to Quakerism through the lectures it has begun to hear and the pictures it already daily sees, for instance, on the Westtown walls. Now we are not only ready for all this, but we do a great injustice to our young folks, if we do not tell them the circumstances under which these world's treasures were created, and why. They are an untold story, with a silent appeal for translation. Moreover, the *greatest*, not the most commonplace or popular pictures, can teach the most. Too few of our young people are taking up teaching. But the broader education we must have, or we die as a Society. Note the predominance of college men and lawyers in the new U. S. cabinet. We Friends must be able to hold the wonderful opportunity opening out before us in Europe by most diligent preparation to meet the requirements here at home.

In line with this is the recent valuable book by Dr. Meikeljohn, President of Amherst, on "*The Liberal College*" [Marshall Jones, Chicago]. He wants the American college made a "place of understanding." It is a wholesome antidote to the rather crude pronouncements of many educators in our material age, and is the first of a series of "Amherst

Books," to be published in commemoration of Amherst's first century, which it will celebrate this year.

Early Education in Pennsylvania by Thomas Woody, Ph.D., Assistant Professor of Education in the University of Penna., is a very exhaustive survey of education in Colonial Pennsylvania. Nothing so complete has ever been attempted. The result is impressive. Here were laid the foundations of our most successful modern schools with a Quaker thoroughness which may well set aside the frequent criticism which dwells only on their narrowness of outlook. A valuable map accompanies the text. Wickersham's book on Education in Pennsylvania does not pretend to go so thoroughly into the Quaker details, although they lie within the scope of his work. There are too many minor inaccuracies of proper names, and it is possible to see that it was not written by one altogether familiar with Quaker phraseology. We look in vain for the name of Joseph Lancaster, but possibly the omission was intentional because of the lateness of his date. One regrets that Professor Woody could not obtain access to all of our Quaker records, when his request was made in the interests of scholarship. The index is inadequate but the ten-page bibliography is valuable. We wish all of our Quaker history might be written with equal thoroughness.

The creation of the two *Friends' Literature Councils* in Great Britain and America, with their headquarters respectively in London and Philadelphia, is a welcome and hopeful result of the recent Conference. The special book *Bulletins* to appear from each at times, will be of very great importance if the idea is broadly carried out, and should be one of many links which will bind together more closely the interests of the Quaker bodies in the old and new worlds.

Nearly all our latest publications have a word to say about that still elusive thing, the really great Quaker *novel*. It is not with us yet. The modern novel at the moment shuns the war as a subject: this is an understood law of human history reflected in a literature whose authors still bow under suffering, whose memory is of the present. There will come a time when distance and other experiences of life have mellowed the reflections of the recent awful world-struggle, and memory and fancy can twine their skilful thoughts in words not yet to be uttered. While we await that day, do any of us recall that really fine Quaker novel, "*Friend Olivia*," by Amelia E. Barr, who only recently died at an advanced age? The scene is laid in the days of early Quakerism, and is of merit historically as well as artistically.

We are interested to learn that our great Pennsylvania artist, Violet Oakley, is about to publish a remarkably handsome volume called "*A Message to the World from Pennsylvania.*" Her splendid frescoes in the State capitol at Harrisburg long ago proved her sympathy with the

ideals of Quakerism. Some of them are to be reproduced. She demonstrates William Penn's belief in the union of spirit among all the peoples of the earth, and her treatment of Quakerism is always sympathetic. We may well await her book with eagerness. In color and design highly elaborate, the book will cost $100.

Quite the most important expression on Quaker education that has recently appeared is Professor Elbert Russell's articles now running in the new publication, "*The Quaker*" (Philadelphia) on "Secondary Education Among Friends." If we can get over our fear of facing facts, these articles should prove of very great value in solving some of the difficult problems of modern life in this changed world, as regards the education of our young people. The whole should be available, when concluded, in a separate pamphlet.

NOTES AND QUERIES.

In the introduction by Prof. Brownbill, M.A., to the "Household Account Book of Sarah Fell, of Swarthmoor Hall" we find a note by Alice Clark, author of "Working Life of Women in the 17th Century." She says "clogs are worn only by the labourers." These must rather have been what are familiar in Europe as "*sabots*," the wooden shoes of the peasantry, altogether likely from the context. Clogs, in their proper sense, were worn only by women, and were an indication of a more genteel life.

John Fell, the "Whitesmith," was a silver smith, as distinguished from the blacksmith, occupant of the village smithy, who shod the horses. The whitesmith made silver plate, and usually also dealt in watches and clocks. Colonial America was familiar with the term for his trade, and he occupied usually a superior social position to the blacksmith.

William Crotch. An old letter just turned up has the following: "Oh, how I should be delighted to attend your Yearly Meeting. (Baltimore.) Dear old William Crotch and Richard Mott both to be with you." [Anna Shoemaker, to her sister, Rebecca Cope, wife of Jasper Cope, then living in Baltimore, Md. Dated, "Philadelphia, 9 mo. 18th. 1805."]

Baltimore Yearly Meeting in 1922 will celebrate its 250th anniversary. It is the third also in age, New England and London only antedating it. It is, moreover, the only Yearly Meeting founded by George Fox himself in person. He and John Burnyeat had just landed from the West Indies, and the meeting was held at West River, Maryland. "I opened to Friends the service thereof," he says, "to their great satisfaction."

In the death of Nathaniel Richardson (1839–1920) at Byberry, Pa., at the age of 81 just before Christmas, Quakerism has lost a picturesque and philanthropic figure. Grandson alike of Peter Yarnall and of Joseph Richardson, Nathaniel Richardson lived a quiet life of service and died in the same house in which he was born. He came of religious and honorable ancestry, and his scholarly attainments were at the disposal of his friends and neighbors. The Historical Society listened with pleasure to his descriptions of the neighborhood upon its recent excursion to old Byberry. He will be greatly missed.

It is gratifying to find others than Friends appreciative of their history. On January 20th. at the rooms of the Historical Society of Pennsylvania, in Philadelphia, the Associated Committee of Women of the Genealogical Society of Pennsylvania assisted Miss Anna J. Magee, who was hostess, at a reception on the occasion of the 238th. anniversary of the establishment of a Friends' meeting in Philadelphia, 11 mo. (January) 1682. The guest of honor was the wife of Governor Sproul, and an exhibition of records, and four minute talks from various people, followed by an elegant supper, made a very pleasant occasion.

Interest is becoming more widespread in the attempt of Dr. Rendel Harris of Rylands Library, Manchester, England, to establish the identity of the old barn at Jordans, England, as part of the ship "Mayflower." Our own active countryman, Samuel Hill, President of the Pacific Highway Association, was presented on Lincoln's birthday, February 12th last, with a piece of timber from the barn, to be brought to America and placed at Blaine, Washington, on the border of Canada, in the boundary Peace Portal which is to be dedicated October 20, 1921. S. Hill originated the idea of the great concrete highway between the two countries, and the presentation took place with considerable ceremony in the presence of the Belgian Ambassador, Baron Moncheur, Sir Basil Thompson, Mr. Wade, High Commissioner for British Columbia, and others.

SUMMARY OF TREASURER'S ACCOUNT, 11 mo. 15th, 1919, to 11 mo. 15th, 1920.

Dr. 11 mo. 15th, 1919. To Balance in General Fund	$22.50	
To Dues from Members for 1918	3.00	
To Dues from Members for 1919	18.00	
To Dues from Members for 1920	669.00	
To Donations from Members, 1920	111.90	
To Cash for Subscriptions to BULLETIN, etc.	12.50	
To Interest on Deposits	10.97	$837.87
Cr. By Cash payment of Loan received in 1919	$100.00	
By Cost of Printing and Issuing BULLETIN, Vol. 9, No. 2	140.83	
By Cost of Printing and Issuing BULLETIN, Vol. 9, No. 3	171.73	
By Salary of Editor of BULLETIN	100.00	
By Salary of Treasurer for 1919	50.00	
By Annual Excursion to Stenton	95.53	
By Memorial Pamphlet to Isaac Sharpless	12.14	
By Annual Dues to Pennsylvania Federation of Historical Societies	2.00	
By Incidentals	20.77	
	$693.00	$837.87
11 mo. 15th, 1920, Balance in General Fund	144.87	
Dr. 11 mo. 15th, 1919. To Balance Wm. Penn Prayer Tablet Fund	$121.23	
Cr. 6 mo. 2d, 1920. By Cash for Granite Stone to mark Grave of Sarah Woolman, Mt. Holly, N. J.	81.00	
Leaving Balance	40.23	$40.23
Life Membership Fund		$100.00
Special Fund		30.00

FRIENDS HISTORICAL SOCIETY OF PHILADELPHIA.
LIST OF MEMBERS, 10th mo. 1920.

Abbott, George, Jr., Salem, N. J.
Abbott, Henry B., 1735 Filbert St., Philadelphia.
Acton, Martha W., 503 Hansberry St., Germantown, Pa.
Allen, Clement E., Moylan, Pa.
Allen, Elizabeth S., 140 N. 15th St., Philadelphia.
Allen, Mary E., M.D., 4306 Market St., Philadelphia.
Allen, Mary S., 24 West St., Media, Pa.
Allen, Sarah H., Moorestown, N. J.
Allinson, Caroline, Yardville, N. J.
Alsop, Mr. and Mrs. David G., Haverford, Pa.
Bacon, Elizabeth Warder, 64 E. Penn St., Germantown, Pa.
Bacon, Mr. and Mrs. William W., 162 Queen Lane, Germantown, Pa.
Bacon, Ellis W., 3603 Baring St., Philadelphia.
Bacon, Rachel Haines, 236 Winona Ave., Germantown, Pa.
Bailey, George, Jr., Samaritan Hospital, Broad and Ontario Sts., Philadelphia.
Bailey, Mary H., 429 N. Church St., West Chester, Pa.
Bailey, Rebecca, Care of Sunday School Times, 1031 Walnut St., Philadelphia.
Baily, Albert L., Montgomery Ave. and Gulph Rd., Haverford, Pa.
Baily, Joshua L., Jr., 4435 Ampudia St., San Diego, Cal.
Baily, William L., 421 Chestnut St., Philadelphia.
Balch, Thomas Willing, 1412 Spruce St., Philadelphia.
Bancroft, Mr. and Mrs. William P., Wilmington, Del.
Barrett, Don C., Haverford, Pa.
Bell, Albert T., Chalfonte, Atlantic City, N. J.
Benson, Mrs. Louis F., 2014 De Lancey Place, Philadelphia.
Biddle, Mr. and Mrs. James G., Wallingford, Pa.
Biddle, Robert, 3846 Lancaster Ave., Philadelphia.
Biddle, William, N. Jackson St., Media, Pa.
Benington, Margaret, 5431 Greene St., Germantown, Pa.
Biddle, Mary H., Bryn Mawr, Pa.
Biddle, Helen R., Bryn Mawr, Pa.
Bishop, Mary C. L., Columbus, N. J.
Boggs, Mr. and Mrs., William, 119 Chestnut St., Haddonfield, N. J.
Borton, C. Walter, 409 Chestnut St., Philadelphia.
Bradford, Charles S., 245 S. 45th St., Philadelphia.
Branson, Craig R., 703 Chamber of Commerce Bldg., Pittsburgh, Pa.
Branson, Dr. and Mrs. Thomas F., Rosemont, Pa.
Brinton, Mr. and Mrs. Walter, 4540 Adams Ave., Frankford, Philadelphia.

Bromley, Ellen, 1535 Diamond St., Philadelphia.
Brown, Anne Emlen, 446 Church Lane, Germantown, Pa.
Brown, Mr. and Mrs. Ellis Y., East Downingtown, Pa.
Brown, Henry T., 615 Chester Ave., Moorestown, N. J.
Brown, Mr. and Mrs. Robert P., 176 W. Chelten Ave., Germantown, Pa.
Brown, Thomas K., Westtown, Pa.
Bunting, Joseph T., Secane, Pa.
Bunting, Samuel J., Jr., 6386 Overbrook Ave., Philadelphia.
Bunting, Morgan, Darby, Pa.
Cadbury, Emma, 12 High St., Moorestown, N. J.
Cadbury, Emma, Jr., 254 E. Main St., Moorestown, N. J.
Cadbury, Joel, 254 E. Main St., Moorestown, N. J.
Cadbury, John W., Jr., Moorestown, N. J.
Cadbury, Richard T., 400 Chestnut St., Philadelphia.
Caldwell, Evalena D., Chester, Pa.
Carey, James, Jr., 119 E. Lombard St., Baltimore, Md.
Carter, Sarah S., 201 E. Central Ave., Moorestown, N. J.
Cary, John R., Roland Park, Baltimore, Md.
Chambers, Ruth E., 415 S. Orange St., Media, Pa.
Chapman, Henry, 335 S. 16th St., Philadelphia.
Cheyney, Jesse S., Canon City, Colorado.
Coles, Henry B., Moorestown, N. J.
Collins, Mr. and Mrs. Henry H., Jr., Merion and Yarrow Aves., Bryn Mawr, Pa.
Coffin, Percival Brooks, 39 LaSalle St., Chicago, Ill.
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Cooper, Mr. and Mrs. Richard, Haddonfield, N. J.
Cooper, Caroline, "Rockford," Wilmington, Del.
Cookman, Mr. and Mrs. James DeW., 2208 Pine St., Philadelphia.
Cope, Annie Pim, Haverford, Pa.
Cope, Gilbert, Media, Pa.
Cope, Thomas P., 698 Arden Road, Pasadena, Cal.
Dewees, Watson W., Walnut Lane, Haverford, Pa.
Drinker, Dr. Henry S., Merion, Pa.
Earp, Ann T., 1817 Mt. Vernon St., Philadelphia.
Eastburn, Samuel C., Langhorne, Pa., or 409 Chestnut St., Philadelphia, Pa.
Ely, Warren S., Doylestown, Pa.
Elfreth, Jacob R., Lansdowne, Pa.
Elkinton, William T., 309 S. 41st St., Philadelphia.
Elkinton, Eleanor R., 309 S. 41st St., Philadelphia.
Elkinton, Mr. and Mrs. Howard W., 6514 Germantown Ave., Germantown, Pa.

Emlen, James, 121 W. Coulter St., Germantown, Pa.
Emlen, John T., 36 W. School Lane, Germantown, Pa.
Emlen, George W., E. Washington Lane, Germantown, Pa.
Engle, Mr. and Mrs. J. Linton, 140 Westmont Ave., Haddonfield, N. J.
Evans, Anna S. W., Riverton, N. J.
Evans, Hannah B., Locust Ave., Germantown, Pa.
Evans, Matilda W., 4007 Chestnut St., Philadelphia.
Evans, William Bacon, Moorestown, N. J.
Ferris, Frances Canby, 151 W. Hortter St., Germantown, Pa.
Ferris, Henry, 151 W. Hortter St., Germantown, Pa.
Forsythe, Davis H., 400 N. Church St., West Chester, Pa.
Forsythe, Margaret M., West Chester, Pa. (R. D.).
Garrett, Albert N., Swarthmore, Pa.
Garrett, Mr. and Mrs. Alfred C., Logan, Philadelphia, Pa.
Garrett, Elizabeth W., 524 Locust Ave., Germantown, Pa.
Garrett, John B., Rosemont, Pa.
Gibbons, William H., 29 Lynwood Ave., Ardmore, Pa.
Goodhue, Francis, Jr., 630 Church Lane, Germantown, Pa.
Grantham, Mr. and Mrs. Herbert T., 178 Queen Lane, Germantown, Pa.
Graves, Stuart S., 3033 Germantown Ave., Germantown, Pa.
Gummere, Amelia Mott, Haverford, Pa.
Goodwin, Ruth S., 3028 Chestnut St., Philadelphia.
Grant, Elihu, Haverford, Pa.
Griscom, Leslie, 5332 N. Camac St., Philadelphia.
Griscom, Sarah, Newtown, Pa.
Hacker, Elizabeth M., Jamestown, R. I. (P. O. Box 15).
Haines, Henry Ecroyd, 5123 Pulaski Ave., Germantown, Pa.
Haines, Jane Bowne, Cheltenham, Pa.
Haines, Mr. and Mrs. William H., 5433 Wayne Ave., Germantown, Pa.
Haines, Joseph H., 5433 Wayne Ave., Germantown, Pa.
Hall, Henry, Frankford, Pa. (P. O. Box 20).
Hallowell, Anna J. F., 3305 Race St., Philadelphia.
Hallowell, Guernsey A., 4510–14 Frankford Ave., Philadelphia.
Harvey, William B., 304 Arch St., Philadelphia.
Haviland, Walter W., The Knoll, Lansdowne, Pa.
Heacock, J. Linden, Baily Bldg., Philadelphia.
Hinchman, Lydia S., 3635 Chestnut St., Philadelphia.
Hires, Charles E., Haverford, Pa.
Howell, Mr. and Mrs. Aubrey, 1206 Spruce St., Philadelphia.
Howell, Miss Elizabeth R. R., Jr., 1206 Spruce St., Philadelphia.
Hull, William I., Swarthmore, Pa.
Hulme, Emily, Care of Miss Edith Walker, Waterford, Loudoun Co., Va.
Hulme, Robert R., 310 Florence Ave., Jenkintown, Pa.
Huston, Letitia Perot, 166 Maplewood Ave., Germantown, Pa.

Huston, Mary Perot, 166 Maplewood Ave., Germantown, Pa.
Janney, Anna Canby, 825 Wynnewood Rd., Overbrook, Philadelphia.
Janney, Susan W., 1327 Spruce St., Philadelphia.
Jenkins, Charles F., Kitchen's Lane and Wissahickon Ave., Germantown.
Jenkins, Walter H., 140 N. 15th St., Philadelphia.
Jenks, John Story, 328 Chestnut St., Philadelphia.
Johnson, Benjamin, Second Natl. Bank Bldg., Richmond, Ind.
Johnson, Howard Cooper, Mermaid Lane, Chestnut Hill, Pa.
Johnson, Isaac T., Urbana, Ohio.
Jones, Edward M., 114 W. Coulter St., Germantown, Pa.
Jones, Hannah M., 114 W. Coulter St., Germantown, Pa.
Jones, Mary Anna, 114 W. Coulter St., Germantown, Pa.
Jones, Mr. and Mrs. Rufus M., Haverford, Pa.
Jones, Miss R. Luella, George School, Pa.
Jones, Miss Sibyl Tatum, 303 S. Broad St., Woodbury, N. J.
Joyce, Mrs. Charles Duane, Swarthmore, Pa.
Justice, Alfred R., 119 Walnut Ave., Ardmore, Pa.
Kelsey, Rayner Wickersham, Haverford, Pa.
Kenderdine, Thaddeus, Newtown, Pa.
Kimber, Maria Brinton, 535 Church Lane, Germantown, Pa.
Kite, Lydia B., 636 Stokes Ave., Collingswood, N. J.
Kite, Susanna S., 5431 Green St., Germantown, Pa.
Kirkbride, William B., 908 Berkeley Ave., Trenton, N. J.
Leach, Miss M. Atherton, 2118 Spruce St., Philadelphia.
Leeds, Arthur N., 5321 Baynton St., Germantown, Pa.
Leeds, Morris E., 5321 Baynton St., Germantown, Pa.
Leeds, Austin C., Wallingford, Pa.
Leeds, Deborah C., West Chester, Pa.
Leeds, Mr. and Mrs. Henry W., 162 S. Pennsylvania Ave., Atlantic City, N. J.
Lewis, John F., 208 S. Fourth St., Philadelphia.
Letchworth, Alice C., Spring Lake Beach, N. J.
Letchworth, Sarah H., Spring Lake Beach, N. J.
Letchworth, Mr. and Mrs. Arthur, 1130 Fillmore St., Frankford, Pa.
Linton, Mr. and Mrs. William H., 208 Haddon Ave., Haddonfield, N. J.
Lippincott, Charles, 6453 Morton St., Mt. Airy Philadelphia.
Lippincott, Mrs. J. Bertram, 1712 Spruce St., Philadelphia.
Lippincott, Horace Mather, East Lane, Chestnut Hill, Pa.
Lippincott, Suzanna W., 427 N. Walnut St., West Chester, Pa.
Lippincott, Mrs. Howard W., Swarthmore, Pa.
Longstreth, Ellen W., Penn St., Bryn Mawr, Pa.
Longstreth, Sarah M., 1022 Clinton St., Philadelphia.
Lowry, Deborah P., 4247 Walnut St., Philadelphia.
Lowry, Elizabeth W., Moorestown, N. J.

Lowry, John C., 126 S. 19th St., Philadelphia.
Lane, Harold M., 35 W. 39th St., New York City.
McIlvaine, Hugh, Haverford, Pa.
Magill, James P., Land Title Bldg., Philadelphia.
Maier, Mr. and Mrs. Paul D. I., 313 S. 41st St., Philadelphia.
Marriott, Mrs. Benjamin T., 1138 Mt. Vernon St., Philadelphia.
Martin, J. Willis, City Hall, Philadelphia.
Mason, Dr. F. C., 16 Howell St., Hillsdale, Mich.
Mason, Mr. and Mrs. Samuel, 704 Locust Ave., Germantown, Pa.
Matlack, Rebecca, 8 E. Main St., Moorestown, N. J.
Mellor, Norman, 131 Harvey St., Germantown, Pa.
Mellor, Elizabeth M., 131 Harvey St., Germantown, Pa.
Mickle, Margaretta T., 11 Prospect Ave., Moorestown, N. J.
Mickle, Mr. and Mrs. Robert T., 430 W. Stafford St., Germantown, Pa.
Miller, Isaac P., 409 Chestnut St., Philadelphia.
Montgomery, Thomas Lynch, State Library, Harrisburg, Pa.
Moon, James M., Morrisville, Pa.
Moore, Horace E., 6429 Jefferson St., Germantown, Pa.
Moore, Walter T., 121 W. Coulter St., Germantown, Pa.
Moore, Sarah E., 121 W. Coulter St., Germantown, Pa.
Moore, Walter L., Moorestown, N. J.
Morris, Anna, Villa Nova, Pa.
Morris, Miss Catharine W., Bryn Mawr, Pa. (P. O. Box 165).
Morris, Elizabeth C., 5442 Germantown Ave., Germantown, Pa.
Morris, Hannah P., Olney P. O., Philadelphia.
Morris, Miss L. T., Compton, Chestnut Hill, Philadelphia.
Morris, Marriott C., 131 W. Walnut Lane, Germantown, Pa.
Morton, Miss Helen K., 1312 Spruce St., Philadelphia.
Morris, Mr. and Mrs. George S., Olney P. O., Philadelphia.
Morris, Miss Nancy, Olney P. O., Philadelphia.
McCollin, Katharine, 6 E. Park Road, Llanerch, Pa.
Myers, Albert Cook, Moylan, Pa.
Myers, E. Mae, Moylan, Pa.
Newbold, Anna M., Berwyn, Pa.
Newcomer, Edwin B., 5301 Wynnefield Ave., Philadelphia.
Newhall, Mary, 4048 Spruce St., Philadelphia.
Nicholson, Joseph L., M.D., 400 Penn St., Camden, N. J.
Nicholson, J. Whitall, Moorestown, N. J.
Nicholson, Timothy, Richmond, Indiana.
Nicholson, Sarah, 65 Haddon Ave., Haddonfield, N. J.
Nicholson, Virginia, 234 Chestnut St., Haddonfield, N. J.
Nitobe, Mary P. E., 121 S. 3d St., Philadelphia.
Nordhoff, Sarah C. W., Care of John M. Whitall, 512 Church Lane, Germantown, Pa.

Parke, Mary Bacon, Downingtown, Pa.
Parker, Mrs. Alvin A., Strafford, Pa.
Parry, Samuel D., 4614 Newhall St., Germantown, Pa.
Paxson, Charles, Swarthmore, Pa.
Passmore, Lincoln K., Penn Mutual Life Ins. Co., Philadelphia.
Pearsall, Henrietta W., 118 Valley Road, Ardmore, Pa.
Peirson, Mary A., 319 S. Church St., West Chester, Pa.
Pennock, Edward, 243 Harvey St., Germantown, Pa.
Pennock, Edward A., Chatham, Chester Co., Pa.
Perot, Mary William, 1307 Spruce St., Philadelphia.
Price, Walter F., Moylan, Pa.
Prime, Alfred C., 1008 Spruce St., Philadelphia.
Reeve, Rebecca C., 146 N. 21st St., Philadelphia.
Rhoads, Caroline N., 686 Railroad Ave., Bryn Mawr, Pa.
Rhoads, Catharine E., 309 S. 41st St., Philadelphia.
Rhoads, Dr. Edward G., 159 W. Coulter St., Germantown, Pa.
Rhoads, George A., Wilmington, Del., P. O. Box 905.
Rhoads, Frances T., Wilmington, Del.
Rhoads, Joseph, Moylan, Pa.
Rhoads, Harriet M., Moylan, Pa.
Rhoads, J. Edgar, 2211 Shallcross Ave., Wilmington, Del.
Rhoads, J. Snowdon, 452 School Lane, Germantown, Pa.
Rhoads, Lydia Wistar, 152 School Lane, Germantown, Pa.
Rhoads, Samuel N., Haddonfield, N. J.
Richardson, Hannah Perot, 1307 Spruce St., Philadelphia.
Richardson, Elizabeth C., Chestnut Glen, Torresdale, Philadelphia.
Richardson, Anna, Chestnut Glen, Torresdale, Philadelphia.
Richardson, Frances, Chestnut Glen, Torresdale, Philadelphia.
Richie, Elizabeth H., Moorestown, N. J.
Richie, Sarah, 304 Arch St., Philadelphia.
Roberts, Mr. and Mrs. Joseph H., Moorestown, N. J.
Roberts, Lucy B., 1327 Spruce St., Philadelphia.
Savery, Addison H., 1212 Stephen Girard Bldg., Philadelphia.
Saunders, Jennie C., Bethayres, Pa.
Scattergood, Mr. and Mrs. Alfred G., Awbury, Germantown, Pa.
Scattergood, J. Henry, The Bourse, Philadelphia.
Scattergood, Maria C., 3515 Powelton Ave., Philadelphia.
Scott, Mrs. John, Jr., The Gladstone, 11th and Pine Sts., Philadelphia.
Scott, Mr. and Mrs. Norris J., Moylan, Pa.
Sharpless, Dr. William T., 100 S. Church St., West Chester, Pa.
Shelmire, Lucy C., 69th and Lawnton Ave., Oak Lane, Pa.
Shipley, Mr. and Mrs. Walter Penn, 477 Locust Ave., Germantown, Pa.
Shipley, Thomas Emlen, 5629 Musgrave St., Germantown, Pa.
Shipley, Miss Hannah T., Morris Ave., Bryn Mawr, Pa.

Shoemaker, Thomas H., 150 W. Tulpehocken St., Germantown, Pa.
Smedley, Caroline W., 4661 Penn St., Frankford, Pa.
Smedley, Lydia B., 4661 Penn St., Frankford, Pa.
Smedley, Franklin, 4540 Adams Ave., Frankford, Pa.
Smedley, Rebecca, 6 E. Front St., Media, Pa.
Smedley, Mr. and Mrs. Samuel L., Newtown Square, Pa., R. D.
Smedley, Walter, 1226 Stephen Girard Bldg., Philadelphia.
Smedley, William Henry, Frankford, Pa.
Smith, Albanus L., 45 E. Penn St., Germantown, Pa.
Satterthwaite, Mrs. Charles, Burmont, Pa.
Smith, Joseph H., 419 Dean St., West Chester, Pa.
Smith, Edith Mason, 940 E. Washington Lane, Germantown, Pa.
Snipes, Jane Moon, Morrisville, Pa.
Snowdon, Joseph Dixon, 7815 Walker St., Holmesburg, Pa.
South, Walter, 2146 Green St., Philadelphia.
Sproul, William C., Harrisburg, Pa.
Stokes, Mr. and Mrs. Francis J., Church Lane, Germantown, Pa.
Stokes, J. Stogdell, Summerdale Station, Frankford, Pa.
Stokes, Martha E., Moorestown, N. J.
Stokes, Mary Warrington, 332 Spruce St., Philadelphia.
Stewart, Frank H., Woodbury, N. J.
Strawbridge, Frederic H., 8th and Market Sts., Philadelphia.
Stratton, Mary Ellen, 5321 Baynton St., Germantown, Pa.
Sutton, S. Helena, Low Buildings, Bryn Mawr College, Bryn Mawr, Pa.
Swift, Mary G., Millbrook, New York.
Tatnall, Mr. and Mrs. James E., Haverford, Pa.
Tatum, Richard P., 402 S. 22d St., Philadelphia.
Taylor, Anna M., Riverton, N. J., R. D.
Taylor, Elizabeth S., 210 E. Biddle St., West Chester, Pa.
Taylor, Francis R., 215 Ryers Ave., Cheltenham, Pa.
Taylor, Mr. and Mrs. Frank H., 8016 Seminole Ave., St. Martins, Philadelphia.
Taylor, Gertrude A., Haverford, Pa.
Thomas, Mr. and Mrs. Arthur H., Haverford, Pa., P. O. Box 252.
Thomas, Martha G., Whitford, Pa.
Thomas, Lydia S., Moylan, Pa.
Thomas, Reece L., 1149 Potter St., Chester, Pa.
Thompson, Emma L., 2029 Spruce St., Philadelphia.
Thorpe, Mr. and Mrs. Edward S., 417 W. Lancaster Ave., Haverford, Pa.
Tomlinson, William Haines, M. D., 114 Yale Ave., Swarthmore, Pa.
Trimble, Mary W., Moylan, Pa.
Troth, R. Louisa, Concord House, Concordville, Pa.
Turner, Joseph Brown, Box 62, Port Deposit, Md.
Underhill, Adelaide, Vassar College Library, Poughkeepsie, N. Y.

Vaux, Mr. and Mrs. George, Jr., Gulph Road, Bryn Mawr, Pa.
Vail, Anna G., Westtown Farm House, Westtown, Pa.
Walton, Mary S., 212 W. Front St., Media, Pa.
Walton, S. Francis, Moylan, Pa.
Walton, George A., George School, Pa.
Walton, Anna, Moylan, Pa.
Waring, Bernard G., 48 E. Penn St., Germantown, Pa.
Warner, George M., 5308 Knox St., Germantown, Pa.
Way, John, Lansdowne, Pa.
Weaver, William B., 550 N. 5th St., Philadelphia.
Wheeler, Edward, 488 S. Goodman St., Rochester, N. Y.
Whitall, Mr. and Mrs. John M., 512 Church Lane, Germantown, Pa.
White, Richard J., 10 South St., Baltimore, Md.
White, Thomas Raeburn, 700 West End Trust Bldg., Philadelphia.
Wickersham, William F., Kennett Square, Pa.
Wildman, Edward E., 4331 Osage Ave., Philadelphia.
Williams, Dr. Charles V., 1321 Thompson St., Philadelphia.
Williams, Mr. and Mrs. Henry S., Rosemont, Pa.
Williams, Mary R., Moorestown, N. J.
Willits, Anna E., Haddonfield, N. J.
Winder, Edith M., George School, Pa.
Wing, Mr. and Mrs. Asa S., Moorestown, N. J.
Wistar, Mr. and Mrs. Edward M., 5449 Wayne Ave., Germantown, Pa.
Wistar, M. Emma, Haverford, Pa.
Wistar, Rebecca B., Haverford, Pa.
Wood, George, 626 Chestnut St., Philadelphia.
Wood, Juliana, 1620 Locust St., Philadelphia.
Wood, L. Hollingsworth, 20 Nassau St., New York City.
Wood, Sarah J. O., 1536 Green St., Philadelphia.
Wood, William Evans, 1536 Green St., Philadelphia.
Wood, Walter, 400 Chestnut St., Philadelphia.
Woolman, Anna, 21 N. Highland Ave., Lansdowne, Pa.
Woolman, Mr. and Mrs. Edward, Haverford, Pa.
Woolman, Henry N., 132 St. George's Road, Ardmore, Pa.
Worth, Herbert P., West Chester, Pa.
Yarnall, D. Robert, 316 Preston St., Philadelphia.
Yarnall, Mr. and Mrs. David G., Wallingford, Pa.
Yarnall, Mr. and Mrs. Howard E., 4727 Springfield Ave., Philadelphia.
Yarnall, Stanley Rhoads, 5337 Knox St., Germantown, Pa.
Yarnall, William S., 128 S. 16th St., Philadelphia.
Young, Dr. and Mrs. James K., 222 S. 16th St., Philadelphia.
Zelley, William H., Marlton, N. J.